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AN NIDA

FASTING: A SPIRITUAL JOURNEY

يَآ يُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ﴿البقرة: ١٨٤﴾

O YE WHO BELIEVE! FASTING IS PRESCRIBED FOR YOU, AS IT WAS PRESCRIBED FOR THOSE BEFORE YOU, SO THAT YOU MAY BECOME RIGHTEOUS.

AN-NIDA
MAGAZINE

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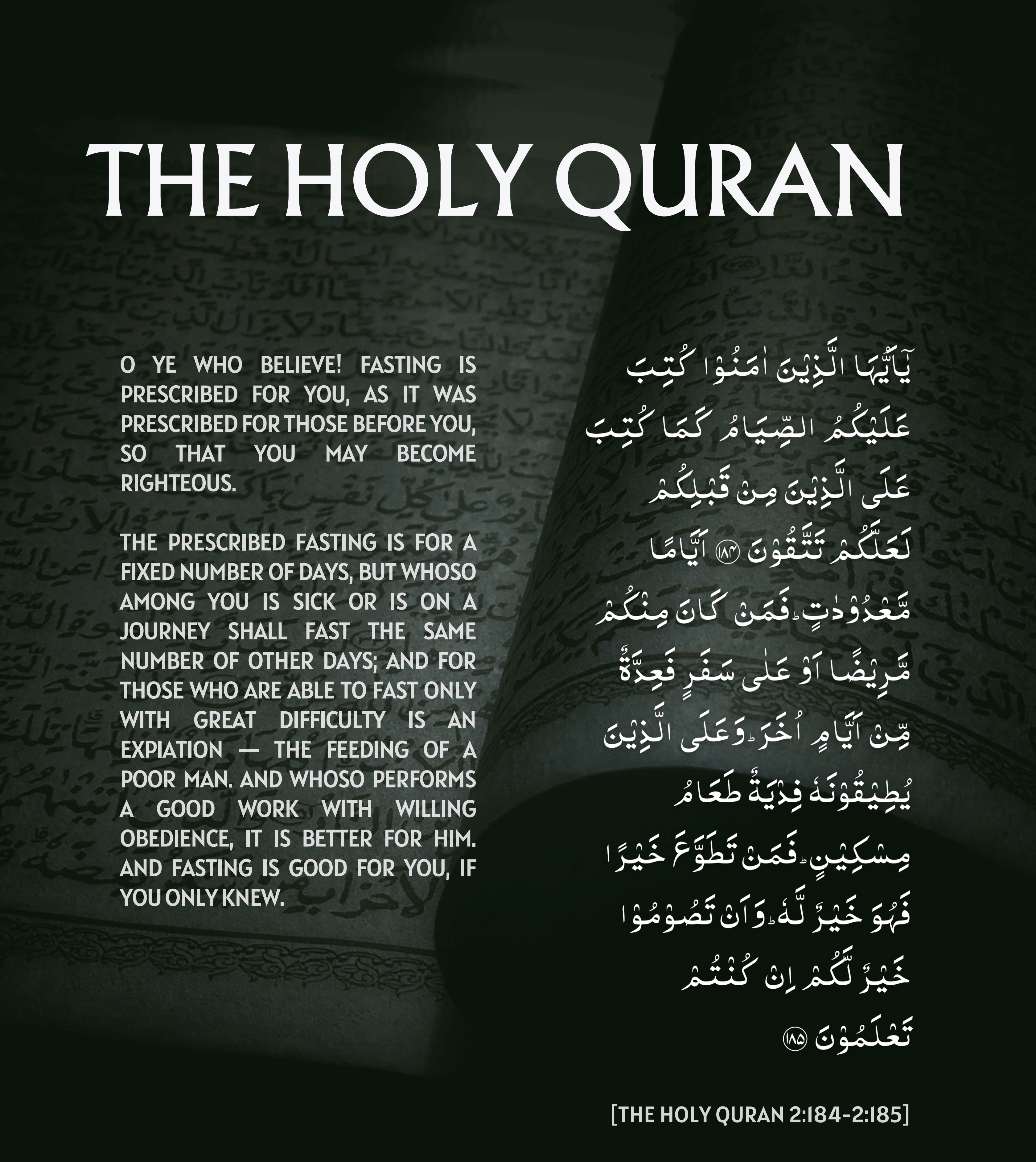


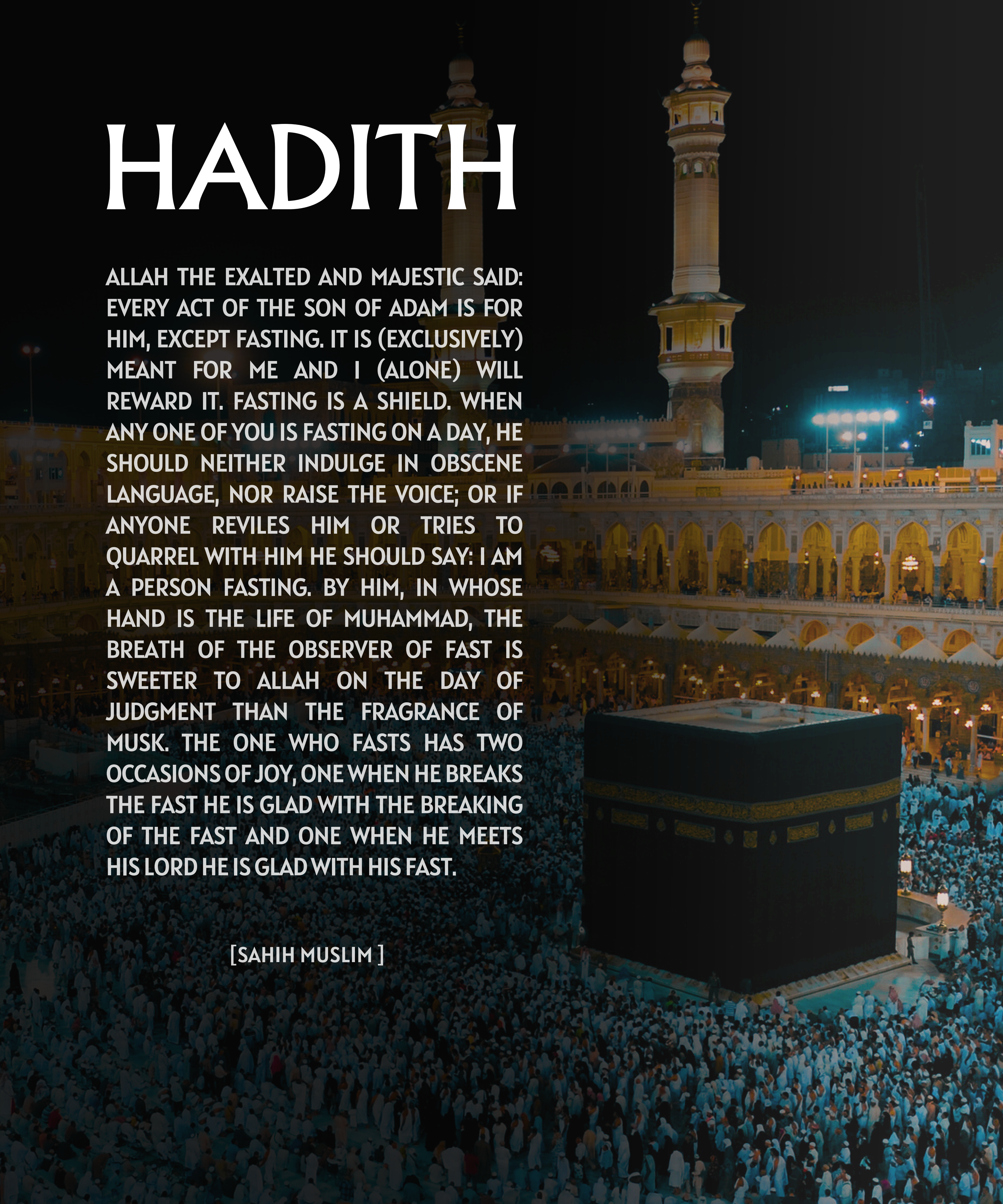
THE HOLY QURAN

O YE WHO BELIEVE! FASTING IS PRESCRIBED FOR YOU, AS IT WAS PRESCRIBED FOR THOSE BEFORE YOU, SO THAT YOU MAY BECOME RIGHTEOUS.

THE PRESCRIBED FASTING IS FOR A FIXED NUMBER OF DAYS, BUT WHOSO AMONG YOU IS SICK OR IS ON A JOURNEY SHALL FAST THE SAME NUMBER OF OTHER DAYS; AND FOR THOSE WHO ARE ABLE TO FAST ONLY WITH GREAT DIFFICULTY IS AN EXPIATION — THE FEEDING OF A POOR MAN. AND WHOSO PERFORMS A GOOD WORK WITH WILLING OBEDIENCE, IT IS BETTER FOR HIM. AND FASTING IS GOOD FOR YOU, IF YOU ONLY KNEW.

يٰۤاَيُّهَا الَّذِيۡنَ اٰمَنُوۡا كُتِبَ
عَلَيۡكُمُ الصِّيَامُ كَمَا كُتِبَ
عَلَى الَّذِيۡنَ مِنۡ قَبۡلِكُمۡ
لَعَلَّكُمۡ تَتَّقُوۡنَ ﴿۱۸۴﴾ اَيَّامًا
مَّعۡدُوۡدٰتٍ ؕ فَمَنۡ كَانَ مِنۡكُمۡ
مَّرِيۡضًا اَوۡ عَلٰى سَفَرٍ فَعِدَّةٌ
مِّنۡ اَيَّامٍ اُخَرَ ؕ وَعَلَى الَّذِيۡنَ
يُطِيۡقُوۡنَهٗ فِدۡيَةٌ طَعَامُ
مِسۡكِيۡنٍ ؕ فَمَنۡ تَطَوَّعَ خَيۡرًا
فَهُوَ خَيۡرٌ لَّهٗ ؕ وَاَنۡ تَصُوۡمُوۡا
خَيۡرٌ لَّكُمۡ اِنۡ كُنۡتُمۡ
تَعۡلَمُوۡنَ ﴿۱۸۵﴾

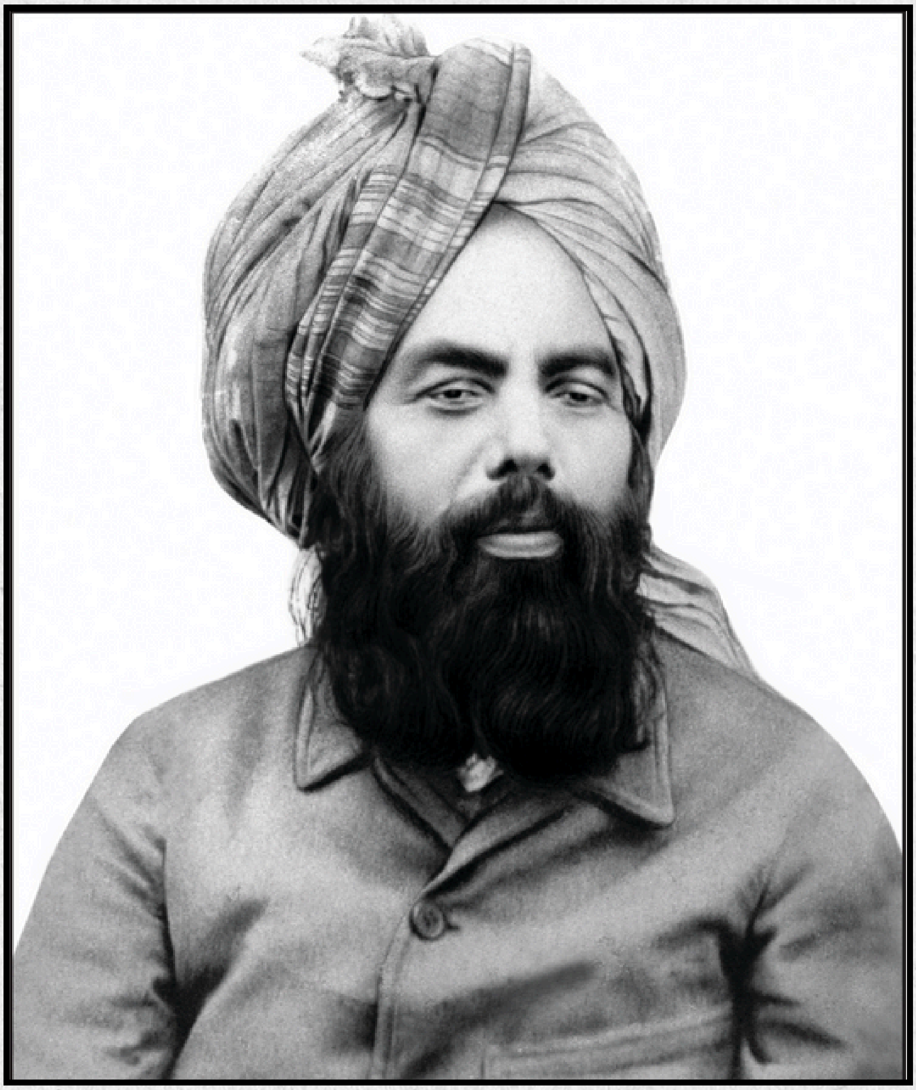
[THE HOLY QURAN 2:184-2:185]



HADITH

ALLAH THE EXALTED AND MAJESTIC SAID: EVERY ACT OF THE SON OF ADAM IS FOR HIM, EXCEPT FASTING. IT IS (EXCLUSIVELY) MEANT FOR ME AND I (ALONE) WILL REWARD IT. FASTING IS A SHIELD. WHEN ANY ONE OF YOU IS FASTING ON A DAY, HE SHOULD NEITHER INDULGE IN OBSCENE LANGUAGE, NOR RAISE THE VOICE; OR IF ANYONE REVILES HIM OR TRIES TO QUARREL WITH HIM HE SHOULD SAY: I AM A PERSON FASTING. BY HIM, IN WHOSE HAND IS THE LIFE OF MUHAMMAD, THE BREATH OF THE OBSERVER OF FAST IS SWEETER TO ALLAH ON THE DAY OF JUDGMENT THAN THE FRAGRANCE OF MUSK. THE ONE WHO FASTS HAS TWO OCCASIONS OF JOY, ONE WHEN HE BREAKS THE FAST HE IS GLAD WITH THE BREAKING OF THE FAST AND ONE WHEN HE MEETS HIS LORD HE IS GLAD WITH HIS FAST.

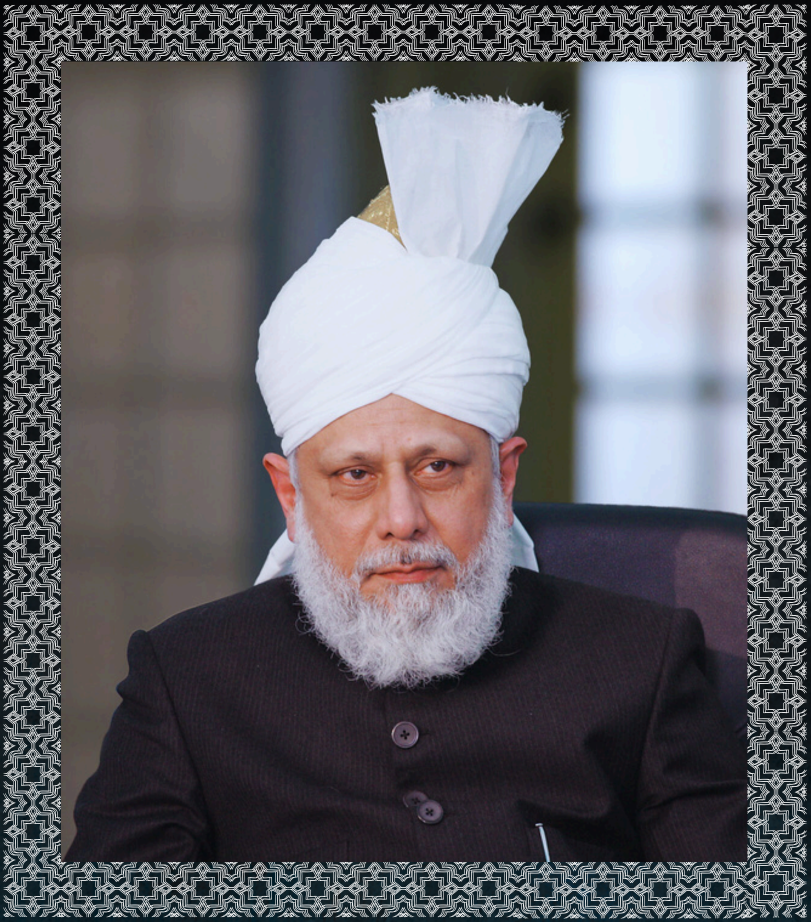
[SAHIH MUSLIM]



Hazrat Mirza Ghulam Ahmad of Qadian
The Promised Messiah & Mahdi
(on whom be peace)

Fasting is not merely staying hungry and thirsty; rather its reality and its impact can only be gained through experience. It is human nature that the less one eats, the more one's spirit is purified and thus his capacity for [spiritual] visions increases. The will of God is to decrease one kind of sustenance and to increase the other. A person who is fasting should always be mindful that he is not just required to stay hungry. On the contrary, he should remain engaged in the remembrance of God so that he can cut asunder ties of worldly desires and amusements and is wholly devoted to God. Hence, the significance of fasting is this alone that man gives up one kind of sustenance which only nourishes the body and attains the other kind of sustenance which is a source of comfort and gratification for the soul."

HAZRAT MIRZA GHULAM AHMAD(AS), MALFUZAT VOL. 5, 102



GUIDANCE FROM HAZRAT KHALIFATUL MASIH V (AA)

His Holiness(AA) quoted the Promised Messiah(AS) about the true essence of Ramadan, which is to lessen one form of sustenance that satiates the physical body and increase another form of sustenance which satiates the soul. Fasting is not about remaining hungry, rather it is to give an increased opportunity to focus on increased worship. Those who worship for the sake of God, not as a mere exercise should also remain occupied in worship and the remembrance of Allah so that they may attain the true purpose. The heart should always remain occupied in the remembrance of Allah.

His Holiness(AA) said that an important prayer which we can always recite is a prayer which was revealed to the Promised Messiah(AA) – ‘Holy is Allah and worthy of all praise, Holy is Allah the Great. O Allah, bestow Your blessings on Muhammad(sa) and the people of Muhammad(sa).’ These are the paths of righteousness which can lead to the acceptance of prayer.

FRIDAY SERMON, MARCH 15, 2024, HAZRAT KHALIFATUL MASIH V(AA)

HOW FASTING IMPROVES

SELF-DISCIPLINE MINDFULNESS & RESILIENCE

AUTHORED BY RAIYAN PAL

Throughout most of the year, we are often engrossed in our daily reservations and activities, struggling to prioritize and divert our full attention towards our spirituality and relationship with God. However, the month of Ramadhan offers a golden opportunity for us to focus on just that. Not only do we abstain from eating and drinking throughout the day, but we also abstain from vain talk and activities that bring us away from God. But why is fasting specifically prescribed during this month and what benefits does it have for our well-being?

In this regard, the Holy Quran contains a simple yet comprehensive answer:

يٰبَنِيْٓ اٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَّ كُلُوْا
وَاشْرَبُوْا وَلَا تُسْرِفُوْا ۚ اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ

O Children of Adam (mankind)! Look to your adornment at every time and place of worship, and eat and drink but exceed not the bounds; surely, He does not love those who exceed the bounds'

Even excluding the month of Ramadhan, we are told to regulate our food and drink consumption and adopt a lifestyle of moderacy. At first glance, the reason for this command might seem surface-level; we shouldn't over-consume so that we don't become overweight. And although this is true, this verse also reveals a deep philosophy regarding the correlation between one's physical habits and one's spiritual condition. The Promised Messiah (as) has shed light on this matter in his book titled The Philosophy of the Teachings of Islam, wherein he states:

"...According to the Holy Quran the natural state of man has a very strong relationship with his moral and spiritual states, so much so that even a person's manner of eating and drinking affects his moral and spiritual states...For instance, careful observation would disclose that people who refrain altogether from eating meat gradually suffer a decline of the faculty of bravery...Conversely those who are given to a diet consisting mainly of meat and eat very little of greens suffer a decline of meekness and humility. Those who adopt the middle course develop both types of moral qualities"

(The Philosophy of the Teachings of Islam, pg. 9-10)

And so, when we cut off eating and drinking to a greater degree during this one month, we become more naturally inclined to spiritually improving ourselves through worship and remembrance of God. In turn, we begin to develop self-discipline. In contrast, one who indulges much in food and drink would naturally exhibit laziness in this regard.

In addition to this comprehensive teaching, fasting gives us a chance to observe our habits with more clarity and time. This is because our attention diverts from food and drink, thereby giving us a chance to adopt good habits and abandon practices that are harmful to our wellbeing. It is a well-proven fact that generally, a bad habit will take about 28 days to give up. It is for this reason that the month of Ramadhan offers an excellent opportunity for us to put this into practice. The Holy Quran also sheds light on how to overcome harmful habits when it states:

اِنَّ الْحَسَنٰتِ يُذْہِبْنَ السَّيِّاٰتِ ؕ ذٰلِكَ ذِكْرٰى لِلذّٰكِرِيْنَ

'Surely, good works drive away evil works. This is a reminder for those who would remember'

(Surah Hud Verse 115).

Therefore, the most sound method to overcome bad habits is to divert one's attention to performing good deeds, and in turn one, will begin to enjoy performing good deeds and adopting a sense of resilience in one's life. The month of Ramadhan is a month specifically for focusing on just that.

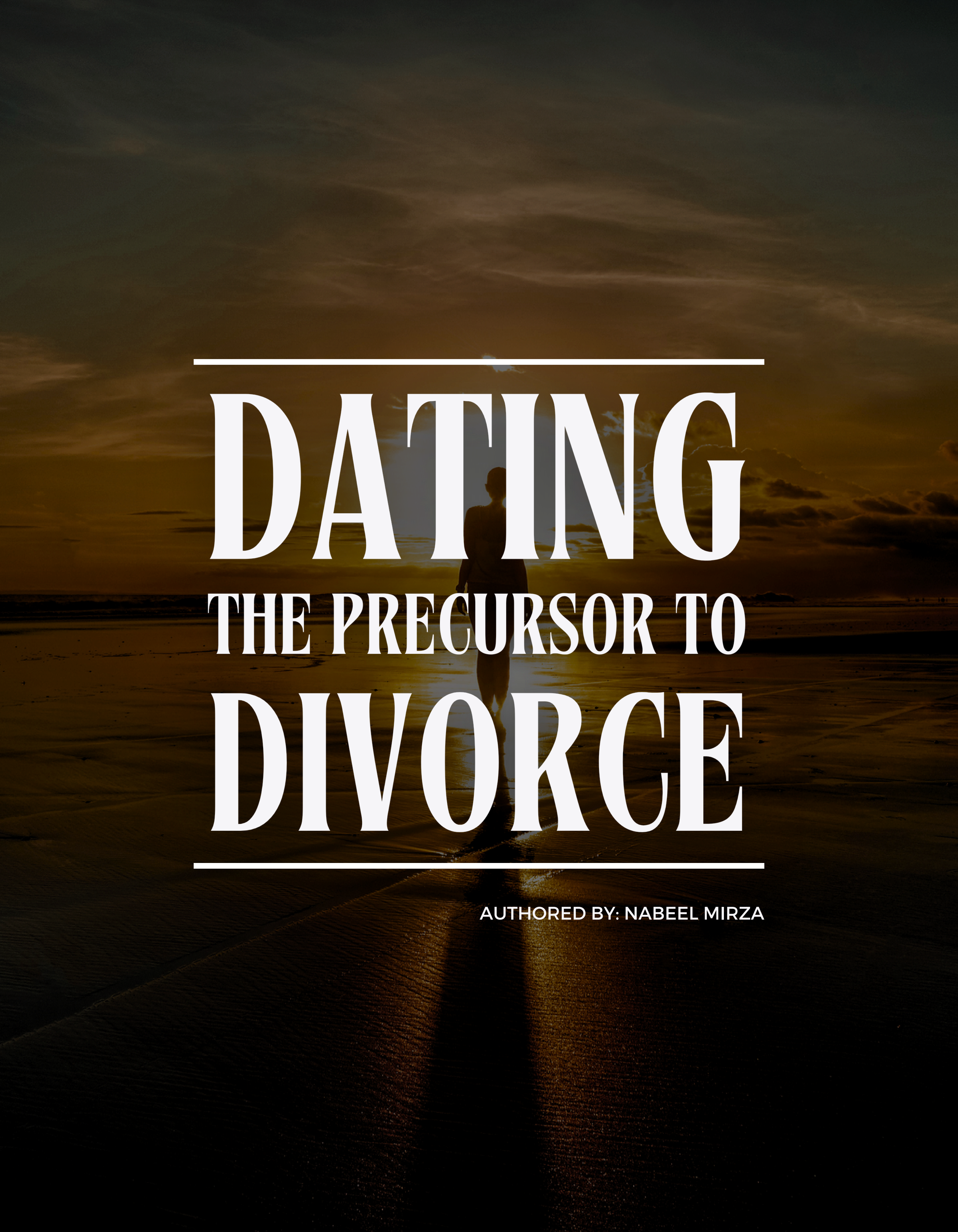
Making the most out of the various benefits that fasting has to offer for our body, mind, and spirit is our ultimate goal during the month of Ramadhan. However, if we revert back to our old ways after, there was ultimately no benefit derived from this month. The most effective way to experience long-lasting effects is to continue the practice of fasting beyond Ramadhan. It is only then that we can say that we truly achieved what is expected of us.

◆

“INSOFAR AS I AM CONCERNED, I DO NOT LEAVE A FAST UNLESS IT IS LIKELY TO CAUSE MY DEATH; I DON’T FEEL INCLINED TO LEAVE A FAST. THESE ARE BLESSED DAYS AND ARE THE DAYS OF THE SHOWERINGS OF GOD’S BLESSINGS AND MERCY”

—

HAZRAT MASIH MA’UD(AS)



DATING THE PRECURSOR TO DIVORCE

AUTHORED BY: NABEEL MIRZA

DATING

THE PRECURSOR TO DIVORCE

Dating is often considered the primary platform for long-term relationships, though its effectiveness is debatable. Some argue that by the time individuals decide to marry, they may have had over 25 different partners, leading to an increase in divorce rates. Research from Brigham Young University suggests that engaging in pre-marital sex to a certain degree could influence future relationship prospects.

In contemporary dating culture, the tendency to quickly change partners when conflicts arise is prevalent. Issues are often left unresolved, and individuals may not make efforts to reconcile or address conflicts. This pattern poses a challenge when transitioning from a history of rapidly changing partners to a commitment like marriage.

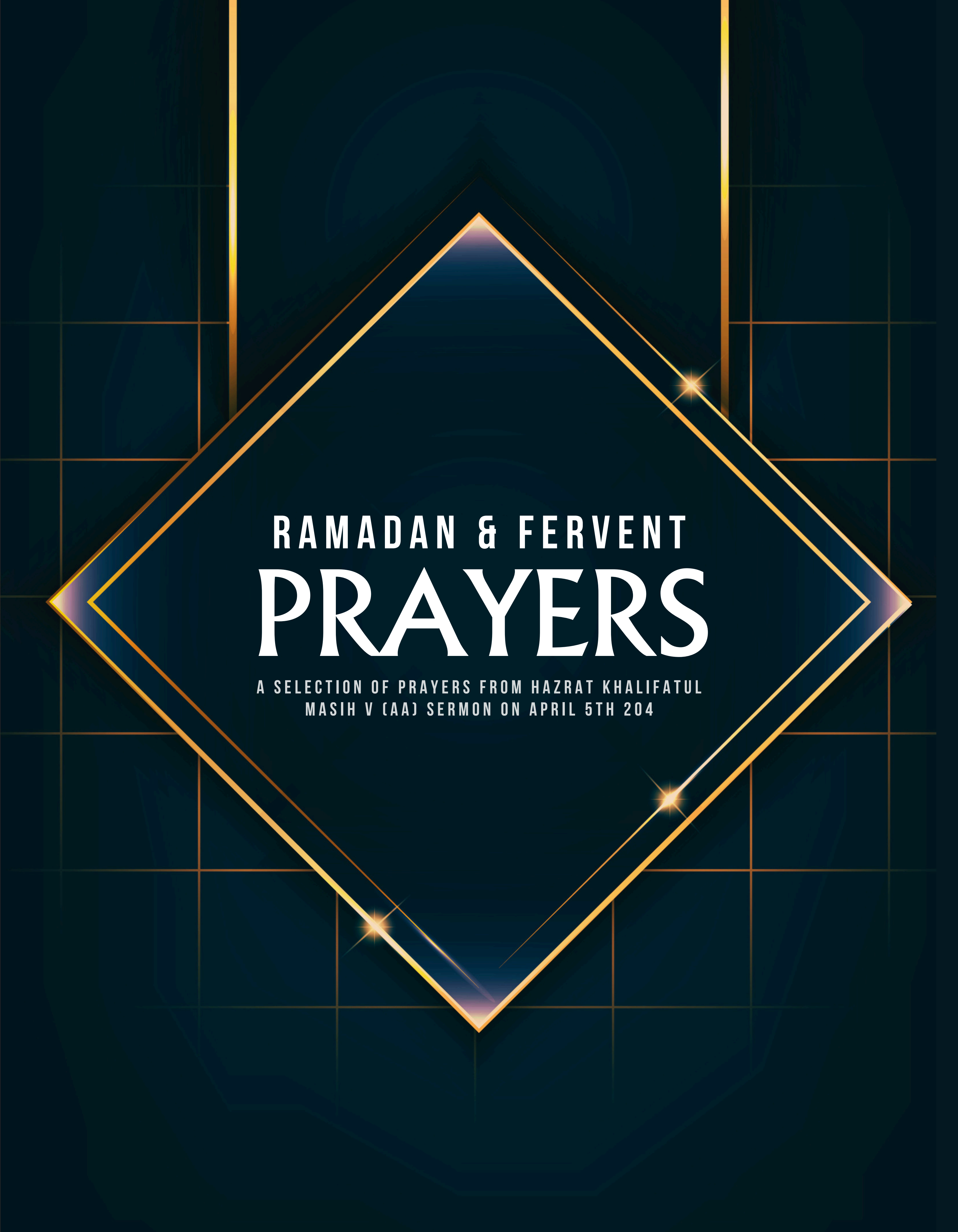
Marriage inherently involves sacrifice, compromise, and understanding, qualities that might not have been cultivated during years of avoiding conflict resolution.

In this framework, a functional system emerges, characterized by a well-defined structure, clear responsibilities, roles, and goals. This system is designed to guide individuals, ensuring that viable structures and checks and balances are in place, serving as a safety net for all family members. It is important to note that while Islam presents an ideal model, its realization is contingent upon the actions and efforts of each family member.

The second caliph of Ahmadiyya Muslim Community, Hazrat Mirza Bashiruddin Mahmood Ahmad (ra) states about marriage:

"It is our duty to see that it is duly respected and adhered to faithfully. It entails a heavy responsibility for both man and woman, but I find very few people realize it. When it is attempted, it is done on a very inadequate scale. The Islamic law has only distinguished between two sets of rules. One pertains to God Himself, and the other to our fellow beings. Marriage therefore falls into the second category and may be considered to be its chief proponent. The Islamic law has made the most of it, but there are many people that do not seem to understand [the law] fully. Neither do they try to benefit themselves by it. Their case is like that of a baby who would be quite willing to barter a precious diamond for a base coin. I wish people could only realize the importance of marriage."

As evident, marriage holds immense significance for a Muslim, representing a profound commitment. Within this commitment, one discovers a wealth of intellectual, emotional, and spiritual fulfillment by seeking guidance from Allah and His Prophet (peace and blessings of Allah be upon him) in matters of marital and family relations. This guidance extends from the careful selection of a suitable life partner to the resolution of marital challenges.



RAMADAN & FERVENT PRAYERS

A SELECTION OF PRAYERS FROM HAZRAT KHALIFATUL MASIH V (AA) SERMON ON APRIL 5TH 204

PRAYERS

FROM THE HOLY QURAN

رَبَّنَآ اٰتِنَا فِی الدُّنۡیَا حَسَنَۃً وَّفِی الۡاٰخِرَۃِ حَسَنَۃً وَّقِنَا عَذَابَ النَّارِ

‘OUR LORD GRANT US GOOD IN THIS WORLD AS WELL AS GOOD IN THE WORLD TO COME, AND PROTECT US FROM THE TORMENT OF THE FIRE.’ (THE HOLY QUR’AN 2:202)

رَبَّنَاۤ اَفۡرِغۡ عَلَیۡنَا صَبۡرًا وَّثَبِّتۡ اَقۡدَامَنَا وَانۡصُرۡنَا عَلَی الۡقَوۡمِ الۡکٰفِرِیۡنَ

‘O OUR LORD, POUR FORTH STEADFASTNESS UPON US, AND MAKE OUR STEPS FIRM, AND HELP US AGAINST THE DISBELIEVING PEOPLE.’ (THE HOLY QUR’AN, 2:251)

رَبَّنَا لَا تُؤَاخِذۡنَاۤ اِنۡ نَّسِیۡنَاۤ اَوۡ اَخۡطَاۡنَا ۚ رَبَّنَا وَلَا تَحۡمِلۡ عَلَیۡنَاۤ اِصۡرًا کَمَا
حَمَلۡتَہٗ عَلَی الَّذِیۡنَ مِنۡ قَبۡلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلۡنَا مَا لَا طَاقَۃَ لَنَا بِہٖ ۚ وَاعۡفُ
عَنَّا ٝ وَاغۡفِرۡ لَنَا ٝ وَارۡحَمۡنَا ٝ اَنۡتَ مَوۡلٰٮنَا فَانۡصُرۡنَا عَلَی الۡقَوۡمِ الۡکٰفِرِیۡنَ

‘OUR LORD, DO NOT PUNISH US, IF WE FORGET OR FALL INTO ERROR; AND OUR LORD, LAY NOT ON US A RESPONSIBILITY AS THOU DIDST LAY UPON THOSE BEFORE US. OUR LORD, BURDEN US NOT WITH WHAT WE HAVE NOT THE STRENGTH TO BEAR; AND EFFACE OUR SINS, AND GRANT US FORGIVENESS AND HAVE MERCY ON US; THOU ART OUR MASTER; SO HELP US THOU AGAINST THE DISBELIEVING PEOPLE.’ (THE HOLY QUR’AN, 2:287)

رَبَّنَا لَا تُزِغۡ قُلُوۡبَنَا بَعۡدَ اِذۡ ہَدَیۡتَنَا وَہَبۡ لَنَا مِنۡ لَّدُنۡکَ رَحۡمَۃً ۚ اِنَّکَ اَنۡتَ الۡوَہَّابُ

‘OUR LORD, LET NOT OUR HEARTS BECOME PERVERSE AFTER THOU HAST GUIDED US; AND BESTOW ON US MERCY FROM THYSELF; SURELY, THOU ALONE ART THE BESTOWER.’ (THE HOLY QUR’AN, 3:9)

PRAYERS

OF THE HOLY PROPHET(SA)

'O ALLAH, I HAVE GREATLY WRONGED MY SOUL, AND THERE IS NONE WHO CAN FORGIVE EXCEPT YOU, SO FORGIVE ME AND HAVE MERCY ON ME. SURELY YOU ARE THE MOST FORGIVING, OFT-RETURNING WITH MERCY.'

'THERE IS NONE WORTHY OF WORSHIP EXCEPT ALLAH, HE IS ONE AND HAS NO PARTNER. ALLAH IS THE GREATEST, THE MOST PURE. HE IS THE LORD OF ALL THE WORLDS. THERE IS NO STRENGTH, NOR ABILITY EXCEPT IN ALLAH, THE MIGHTY, WISE.'

'O ALLAH, THERE IS NONE WORTHY OF WORSHIP EXCEPT YOU. O ALLAH I SEEK YOUR FORGIVENESS FOR MY SINS, AND SEEK YOUR MERCY. O ALLAH, INCREASE ME IN KNOWLEDGE, AND LET MY HEART NOT BECOME PERVERSE AFTER YOU HAVE GUIDED ME AND GRANT ME YOUR MERCY.'

'O ALLAH, I SEEK YOUR REFUGE FROM THE TORMENT OF THE GRAVE AND SEEK YOUR REFUGE FROM THE DISORDER OF THE ANTICHRIST, AND I SEEK YOUR REFUGE FROM THE TROUBLES OF LIFE AND THE TROUBLES OF DEATH. O ALLAH, I SEEK YOUR REFUGE FROM SIN AND FINANCIAL DIFFICULTY.' SOMEONE ASKED THE HOLY PROPHET(SA) WHY HE SOUGHT REFUGE AGAINST FINANCIAL DIFFICULTY TO WHICH THE HOLY PROPHEET (SA) REPLIED, 'WHEN A PERSON FALLS INTO FINANCIAL DIFFICULTY HE LIES WHEN HE SPEAKS AND BREAKS THE PROMISES HE MAKES.'

'O ALLAH, WE SEEK FROM YOU THE VERY GOOD WHICH YOUR PROPHET MUHAMMAD(SA) SOUGHT. WE SEEK YOUR REFUGE FROM EVERY EVIL WHICH YOUR PROPHET MUHMAMAD (SA) SOUGHT YOUR REFUGE FROM. YOU ARE THE TRUE HELPER; WE PRAY UNTO YOU ALONE. WITHOUT THE HELP OF ALLAH WE POSSESS NOT THE CAPABILITY OF VIRTUE, NOR THE STRENGTH TO SAFEGUARD AGAINST THE ATTACKS OF SATAN.'

PRAYERS

OF THE PROMISED MESSIAH (AS)

"O MY BENEFICENT, O MY GOD, I AM AN UNABLE SERVANT OF YOURS, SINFUL AND FORGETFUL. YOU HAVE OBSERVED ME COMMIT WRONGDOING AFTER WRONGDOING, YET BESTOWED BOUNTY AFTER BOUNTY. YOU OBSERVED SIN AFTER SIN, YET BESTOWED FABOUR AFTER FAVOUR. YOU HAVE ALWAY COVERED MY FAULTS AND FURNISHED ME WITH COUNTLESS BLESSINGS. NOW TOO, HAVE MERCY UPON A INCAPABLE AND SINFUL PERSON SUCH AS MYSELF AND FORGIVE MY BOLDNESS AND INGRATITUDE. SAVE ME FROM THIS GRIEF, FOR THERE IS NO ESCAPE EXCEPT IN YOU.'

'O LORD OF ALL THE WORLDS, I CANNOT THANK YOU FOR YOUR FAVOURS. YOU ARE EXTREMELY MERCIFUL AND KIND. YOU HAVE BESTOWED UPON ME GREAT FAVOURS. FORGIVE MY SINS SO THAT I AM NOT RUINED. IMBIBE MY HEART WITH PURE LOVE FOR YOU SO THAT I MAY BE GRANTED LIFE. COVER MY FAULTS AND ENABLE ME TO DO THOSE THINGS WHICH PLEASE YOU. I CALL UPON YOUR BENEFICENCE AND SEEK REFUGE FROM INCURRING YOUR WRATH. HAVE MERCY, HAVE MERCY, HAVE MERCY. SAVE ME FROM THE CALAMITIES OF THIS WORLD AND THE HEREAFTER, FOR EVERY GRACE AND BOUNTY RESTS IN YOUR HAND.'

'O MY ALMIGHTY GOD, MY BELOVED GUIDE! SHOW US THE PATH WHICH LEADS THE RIGHTEOUS AND THE SINCERE TO THEE. AND SAVE US FROM TREADING THE PATH WHICH LEADS TO CARNAL DESIRES, MALICE, SPITE AND WORLDLY PURSUITS.'

ISLAMIC

PRINCIPLES OF BUSINESS

AUTHORED BY: MANSOOR MIRZA

ISLAMIC PRINCIPLES OF BUSINESS

Islam is a holistic religion. The religion of peace has provided advice for all our personal and professional affairs. Although one may be born into the religion, a deep study of Islam should be conducted to understand and apply its principles. One such facet of life that Islam has beautifully covered is how to conduct our business affairs. What follows are some of the many etiquettes of how a Muslim should conduct their professional affairs.

Excessive spending

Typically, in industries that are client-facing, extravagance is mistaken for success. To attract clients and appear successful, we may feel that we must drive a luxury vehicle and wear name-brand clothing. However, as a Muslim we should be able to identify such excessiveness and not feel any kind of inferiority complex in front of others.

اِعْلَمُوْٓا اَنَّمَا الْحَیٰوۃُ الدُّنْیَا لَعِبٌ وَّلَھْوٌ وَّزِیْنَۃٌ وَّتَفَاخُرٌۢ بَیْنَکُمْ وَتَکَاثُرٌ فِی الْاَمْوَالِ وَالْاَوْلَادِ ؕ
کَمَثَلِ غَیْثٍ اَعْجَبَ الْکُفَّارَ نَبَاتُہٗ ثُمَّ یَھِیْجُ فَتَرٰىہُ مُصْفَرًّا ثُمَّ یَکُوْنُ حُطَامًا ؕ وَفِی الْاٰخِرَۃِ
عَذَابٌ شَدِیْدٌ ۙ وَّمَغْفِرَۃٌ مِّنَ اللّٰہِ وَرِضْوَانٌ ؕ وَمَا الْحَیٰوۃُ الدُّنْیَآ اِلَّا مَتَاعُ الْغُرُوْرِ ﴿۲۱﴾

Know that the life of this world is only a sport and a pastime, and an adornment, and a source of boasting among yourselves, and of rivalry in multiplying riches and children. This life is like the rain the vegetation produced whereby rejoices the tillers. Then it dries up and thou seest it turn yellow; then it becomes broken pieces of straw. And in the Hereafter there is severe punishment, and also forgiveness from Allah, and His pleasure. And the life of this world is nothing but temporary enjoyment of deceitful things.

Surah al-Hadid, 57:21

Allah the Almighty looks at our intentions. If we are buying these lavish items with the intent of presenting a certain image in front of others to gain business, there is no good in this. However, where there is a genuine need for such items, spending is permissible.

Responsibilities of the rich towards the poor

If Allah has blessed one with financial success, they have also been blessed with an obligation towards the needy. The more wealth Allah blesses you with, the more you should consider less fortunate. One such way is to purify your earnings and give alms. By assisting the poor one can raise the standard of life for those neglected by society.

We should always be mindful of whether our resources can be better utilized. Whenever we find ourselves with excess wealth, we should consider how we can best spend our resources for the betterment of society. Hazrat Musleh Ma'ud (RA) gave the example of the Taj Mahal. Although it's an architectural masterpiece, the resources could have been better spent on the needy.

Refraining from fraudulent practices

In Surah Aal-e-Imran, we are advised that one of the qualities of a Muslim is that he is truthful. Being truthful in business implies being honest in your dealings. Yet often, we see the opposite happening in society. One such example is of some businesses transacting purely in cash. They attempt to minimize their reported income to minimize their tax liability.

Such fraudulent practices are often justified by the perpetrator on the basis that other people are doing it, so why shouldn't they. This is a common thought that plagues our society. Many people are operating businesses in industries where there are extreme levels of fraud. They adopt deceitful and dishonest practices as if they are obligated to do so, so that they can get by in life or make a living. However, such practices can destroy a nation.

Hazrat Musleh Maud (RA) has addressed this matter in The Way of the Seekers. He (RA), states: "Fraud in business is a national vice for it destroys the credibility of a nation. When I last visited Kashmir, I found the annual trade of silver utensils and shawls at an ebb. It had come down from 10 million rupees annually to 1.7 million owing mainly to the dishonesty of those engaged in this trade and industry."

اَلصّٰبِرِيْنَ وَالصّٰدِقِيْنَ وَالْقٰنِتِيْنَ
وَالْمُنْفِقِيْنَ وَالْمُسْتَغْفِرِيْنَ بِالْاَسْحَارِ

The steadfast, and the truthful, and the humble, and those who spend in the way of God, and those who seek forgiveness in the latter part of the night.

Surah Aal-e-Imran, 3:18

Working hard

Nothing good comes easy. As Ahmadi Muslims, we should aim to be the best in our respective fields regardless of what we do. That is, and has always been, the expectation of Khalifa-e-Waqt (May Allah be his helper!). Hazrat Musleh Ma'ud (AA) has stated that: "Islam requires every man to earn his living and not to live an idle life. The Holy Prophet (SAW) has said: 'The best food is that which a man earns with the labour of his own hands.'"

In addition, although not everyone can be a business owner, those who are able and have the desire should do so. In the 1936 Majlis-e-Shura, Hazrat Musleh Ma'ud (AA) expressed a similar desire.

"...when I travel via train, I feel a strong desire in my heart that 'If only this train was manufactured by Ahmadis and the company was owned by Ahmadis' and when I travel via plane, I say [in my heart], 'If only this plane was manufactured by Ahmadis and Ahmadis were the owners of its company."

As Ahmadi Muslims, we should continue to excel in our personal and professional lives. Just as much effort we put into our worldly affairs, we should put into our spirituality. By increasing our knowledge of faith, we can also improve our conduct in business and gain the riches of this life and the Afterlife.

We are blessed that we have a divinely guided individual in Huzoor (AA). We should leverage this channel to seek guidance on all our affairs and we will see a remarkable improvement in the quality of our lives. May Allah enable us to do so, Ameen.

IFTAR DINNER WITH ARAB AND BANGALI KHUDDAM

By the Grace of Allah two separate iftar dinners were held with Arab and Bangali Khuddam.

Members had a chance to give their introduction and background. Members had a chance to hear about different programs of Khuddamul Ahmadiyya from Respected Sadr Sahib and were encouraged to actively take part in programs and tabligh activities. Overall over 60 members partcipated in the Iftar dinners.